THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

VOL. I.] APRIL, 1826. [No. 2.

PROFESSOR PLANCK'S LETTER.

(CONCLUDED, from page 8.)

The *fourth* and most remarkable circumstance which distinguishes the present state of our Lutheran Zion, is not only the mitigation of that sectarian spirit, which unhappily existed between the Lutheran and Reformed churches, but its entire abolition, and the actual union of the two denominations into one church. This *reunion* has actually been effected in all the provinces of the Prussian monarchy, in the Hessian territories and those of Nassau, in the Palatinate and in the Dutchy of Baden. In every instance, this union has been accomplished under the patronage of the civil authorities, and in some at their instigation. And such are the principles on which this union has been acceded to, that there is every reason to believe that it will be of permanent duration. For both parties have only professed to be of one mind with regard to the fundamental aspect of christian doctrine, and have at the same time agreed that the difference which may yet exist on the subject of the Holy Supper, cannot be a just ground to prevent either their spiritual communion or their union into one church. The reason why this union was not formally adopted in all the protestant provinces of Germany, was, that in several this formality was deemed superfluous, as a virtual union had already existed, or it was deemed inexpedient on account of some local impediments. But it may with truth be stated, that in these provinees also, although the external formality be wanting, the union has been virtually accomplished.

If, from these subjects, we turn our attention to the Theology of the present day, and the religious views which prevail amongst us, unless our expectations are unreasonable, we shall find that at least some circumstances offer themselves to our consideration, which are of a pleasing nature, although others of a different kind are mingled with them;

It is indeed the [redacted] lamentation here, and may be regarded as the most distressing peculiarity of the present time, that a new system of *rationalistic theology*, as it is termed, has publicly appeared amongst us in opposition to the old "*supernatural system*;" that is, a new system which fritters away from the bible every thing miraculous, and regards all the phenomena of christianity as the result of natural causes, has been endeavouring to supplant the old orthodox doctrines. That this circumstance will in various ways exert an injurious influence on the christian cause, must be evident:—and the unhappy effects of this new theology on the popular mind, have already been seen. But weak indeed, must be our faith in the divine authority of christianity, and the efficacy of her doctrines, and imperfect our acquaintance with the history of her gradual developement, if we can suffer ourselves to fear that the evil will be a permanent one. On the other hand, some advantages may be mentioned which have already resulted from the contest, now carried on between this new theology and the older systems. Even the fact that the points of difference for which the parties have been contending, have at length been clearly brought to light, is a real advantage to the cause of truth: for until of late the combatants have been fighting in the dark. Since the points of dispute have been ascertained, the parties have in some instances found the diversity of sentiment not as important as they had supposed, and in general have learned to treat each other with more candor and lenity. It is indeed utterly impossible that a union can ever take place between them, unless the one party entirely abandon their views and adopt those of the other. Nor is there any reason to believe that this will be accomplished. But we may certainly expect, that this contest will raise up new advocates for orthodoxy and abler defenders of it, for even the theology of former days was taught to defend itself more successfully by the conflict in which it was involved.

We are rendered the more confident in this expectation by the fact, that a new spirit for practical piety has also manifested itself amongst the laity in general. This spirit has particularly displayed itself in our bible societies, which, throughout all Protestant Germany, have met with the most zealous support: and it has been evinced still more clearly by the establishment in different places, especially in Berlin, of institutions formed after the model of the old orphan-house at Halle, and the recent one at Basle, for the purpose of spreading christianity by missionary exertions, among the Jews and Pagans. But the most unequivocal evidence of the fact we assert, is found in the re-appearance of what was formerly termed pietism. In the course of the last few years, this spirit has displayed itself in different places in its most decided forms;

It is indeed true, that [illegible] been attended by some circumstances of an unfortunate kind. In some places it has degenerated into a wild and gloomy spirit of fanaticism, has deranged the minds of the populace, and thrown them into the most unhappy confusion. In Switzerland particularly, the excitement rose to actual derangement, and gave birth to scenes of the most appalling nature. It is to be feared that these events will have an injurious effect on the cause of genuine christianity; nevertheless, I cannot but believe that there is something good mingled with them, and that after the evil which has been adventitiously connected with it shall have been removed, it will yet be productive of extensive and happy consequences.

These, Reverend sir, are the prominent ideas, which I beg leave to submit to you, as my views of the present state of religion and of the church in Protestant Germany. A more intimate acquaintance with some of the prominent events of the day, which have resulted from this state of things, will enable you to form an opinion for yourself. Such an acquaintance it will be easy for you both to acquire and to maintain, in consequence of the facilities afforded by our periodical publications, and by the improved state of communication between America and Germany.

In some of our prominent critical journals, a notice is professedly given of every theological work which is published during the current year. Such are the Hallische, the Jenaisha, and the Leipziger Litteratur Zeitungen. If with these you combine several of our purely theological publications, so as to have among them the principal journal in which each party publishes its views, you will be able without any difficulty to acquire a distinct view of the subject. The chief vehicles through which the friends of the new rationalistic theology lay their views before the public, are, "The Minister's Critical Library," published by Dr. Roehr, in Weimar, and "The opposition paper, for religion and theological learning," published in Jena. The defence of orthodoxy on the other hand, is conducted chiefly in the "Theologicshe Annalen," published at Heidelberg, and the "Bengelische Archiv," at Tubingen. Every thing however which is of much importance to our ecclesiastical interests, is contained in the "Allgemeine Kirchenzeitung," of which Dr Zimmerman, in Darmstadt has, during the last three years, been the editor. From the notices here given of the theological publications of the day, you will be enabled to judge which among them, it would be desirable to import into your country. By forming a regular connexion with one of our booksellers, you may easily and regularly obtain any works you wish. And I would recommend to you the

establishment of Mr. Perthas, in Hamburg, both on account of its cheapness and facility of intercourse with America.

Finally, Reverend Sir, though personally unconnected with our sister churches in America, I would commend all their interests to the protecting Providence and the benevolent care of Him, who is our only common head! May his Spirit continue to dwell amongst them, and endue them with wisdom and power! May He make the knowledge of himself spread amongst you. May its light shine with increasing splendor, so that if it should be extinguished amongst us, it may be reflected from America to Europe, and we be enabled to light our lamps again, by the holy fires enkindled on your shores. Above all, may He assist you to accomplish the great work of the general union of your churches already begun, by teaching every individual to feel more deeply the advantage and blessing of such an association, and thus removing every objection which may be urged against it. I await with the deepest interest the communication of your future minutes, &c. which you kindly promised to send me, and which whether in English or German, will be received with the greatest pleasure. Be pleased, Reverend sir, to accept the acknowledgement of my warmest and most sincere interest in the objects on which you have been appointed to correspond, as well as the assurance of the most distinguished personal consideration, with which I have the honour to be, Reverend Sir, yours, &c.

Gottingen, Jan. 20, 1825.

INQUISITION IN ITALY.

(CONCLUDED from page 18.)

The ensuing morning, when Mr. Bower delivered the key of the prison, and announced the arrest, the Inquistor General said to him, "this is done like one who is desirous, at least, to conquer the weakness of nature."

The nobleman underwent the queen of tortures, but was released by death, three days after the infliction. His estate, as usual, was confiscated to the Inquisition; reserving a small provision only for his widowed lady, and to the child, if she should prove pregnant. It may be supposed that Mr. Bower was now fully determined on an adventure, the most desperate that man ever undertook, and of which history can scarcely produce an equal. The manner of it was all that remained for consideration. It occurred to him, to solicit permission to make a pilgrimage to Loretto, and for that purpose he waited on the Inquisitor General several times; but conscious of his secret intentions, whenever he attempted to speak, he dreaded, lest his

words should falter on his tongue, and his very confusion betray him; so that still he returned as he went. One day, however, while in familiar conversation, he had the courage to say, "my Lord! it is long since I was at Loretto; will your lordship give me leave to go thither for a week?" to which the Inquisitor General gave an immediate assent.

The anxiety of a mind filled with a project of such importance, occasioned Mr. Bower to add the following to the many sleepless nights he had already passed, as may be readily imagined.

Having made all his preparations, and his valuable papers (including his Directory) being concealed in the lining of his clothes; so soon as the horse which he had hired and ordered to be brought to him early in the morning, was come to the door, he caried down his portmanteau, and fastened it on himself. As he was mounting, he told the owner of the horse, he did not know whether he should like him or not, as he was a very bad horseman, and asked him what he valued him at, in case he should not suit. The man named the price, and he gave him the money; and then set forward, armed with two loaded pistols, being determined, in case of any exigence, not to be taken alive.

Mr. Bower's plan was to take the bye roads through the Adriatic states into Switzerland; being a distance of 400 miles, before he could get out of the Pope's jurisdiction, and with the roads through which, beyond 150 miles from Macerata, he was perfectly unacquainted.

After travelling ten miles without meeting any body, he found himself at a place where two roads met; the one leading to Loretto, and the other being the road which he proposed going.—Here he stood some minutes, in the most profound perplexity. The dreadful alternative appeared now in the strongest view: and he was even yet tempted to quit his darling project, and turn towards Loretto. But finally, collecting all the force of his staggering resolution, he pushed his horse into the contrary road, and at that instant left all his fears behind.

It was in the month of April, when Mr Bower began his journey. During the first seventeen days, the nature of the roads he was to pursue, amongst mountains, woods, rocks, and precipices, in paths generally no better than a sheep track, and often not so good, prevented his travelling more than 100 miles. When he met any person, which was very seldom, he pretended to have lost his way, and inquired for the high road, to avoid suspicion; for he well knew that so soon as the papers be conveyed, were missing, or that there was any reason to expect his escape, expresses would be despatched in every direction, and every possible method adopted to secure him. In fact, expresses were sent of, and in a very short time, outstripped him above one hundred miles.

During these seventeen days, he supported himself on goat's milk, obtained from the shepherds, with such coarse victuals, as he could purchase of the peasants who came for faggots: choosing his place of repose for himself, where there was most shelter, and grass for his horse. At the expiration of this period, having fasted nearly three days, he was compelled to strike into the high road, and enter the first house he came to, which happened to be a post house, with only one small room, where gentlemen staid till their horses were changed. He requested the land-lady to give him some victuals; but looking about, he saw a paper posted up over the door, which contained the most exact and minute description of his own person, offering a reward of the value of £800 for his head. This was sufficiently terrifying, as there were two countrymen in the house. He endeavored to hide his face, by rubbing it with his handkerchief, and blowing his nose; and when he got into the room, by looking out of the window. But one of the fellows presently observing, "this gentleman dont care to be known;" Mr. Bower thought there was nothing for it, but to brave it out; so turning to him, he put his handkerchief in his pocket, and said boldly, "you rascal! what do you mean? what have I done, that I need fear to be known? look at me, you villain!" The man made no reply, but got up, nodded his head, and winking significantly to his companion, they walked out together. Mr. Bower watched them from the window, but a corner obstructed his view for a few minutes. In a short time he espied them, with three or four others, in close conferrence. This foreboded no good; not a moment was to be lost. He drew out his pistols; put one in his sleeve, and with the other cocked in his hand, marched into the stable, and without saying a word, mounted his horse, and rode off.

Fortunately, the men wanted either presence of mind or courage to attack him; for they certainly recognized him, by the description given in the advertisement. He was again obliged to seek refuge in the woods, where he must soon have been famished, but for the superintendance of Divine Providence. At night, when he was almost fainting he met with some wood-cutters, who supplied him with excellent provision. He wandered for some time through paths, in which he rendered his horse more assistance than he could derive from him; being obliged to clear the roads and lead him.

As night advanced, he laid himself down in a very disconsolate condition, having no idea where he was, or which way he should turn. When the day began to break, he found he was on a small eminence, where he discovered a town at a distance, which he concluded to be one of considerable extent, from the number of its steeples, spires, &c. Though this gave him some satisfaction, yet it was not unaccompanied with terror, as he

knew not what place it was, and might incur much risk by going into the high road to inquire. Nevertheless he advanced as fast as he could, and asking the first person he met, was informed it was Lucern, the residence of the Pope's Nuncio, to and from whom all the expresses concerning Mr. Bower, must have been despatched. This road not suiting his views, he left it the moment his informer was out of sight, and once more betook him to the woods; where he wandered some time longer, oppressed by hunger and cold, and perplexed with uncertainty whither he should go.

One dismal, dark, and wet night, he could neither find shelter, nor ascertain where he was, or what course he should pursue; but after some time, he perceived a light at a very great distance, towards which he attempted to proceed; and with much difficulty discovered a track; but so narrow and uneven, that he was forced to extend one foot before the other in the most cautious manner. With much labour, he reached the place from which he had seen the light; which was a miserable hut. He knocked and called, till some one looked out, and demanded who he was, and what brought him there. Mr. Bower replied, that he was a stranger, and had lost his way. "Way! (cried the man,) there is no way here to lose!" "Why, where am I?" (said Mr. Bower.) "In the Canton of Berne!"—"In the Canton of Berne! (said Mr. Bower.) Thank God! (exclaimed Mr. Bower, in raptures,) that I am in the Canton of Berne."—"Thank God you are!" replied the man, "but for God's sake, how came you here?" Mr. Bower begged that he would come down and open the door, and he would then satisfy him; he did so; and Mr. Bower inquired if he had heard any thing of a person who had lately escaped from the Inquisition. "Aye!—heard of him! we have all heard of him! After sending off so many expresses, and so much noise about him—God grant that he may be safe, and keep out of their hands!" Mr. Bower said, "I am the person!" The peasant in a transport of joy, clasped him in his arms, kissed him, and ran to call his wife, who came with every expression of pleasure in her countenance; and making one of her best courtesies, kissed his hand. Her husband spoke Italian, (as most of the borderers do) but she could not; and Mr. Bower not understanding Swiss, she was obliged to make her compliments in pantomime, or by her husband, as her interpreter. Both expressed much concern that they had no better accommodation for him. "If they had a bed for themselves, he should have it; but he should have some clean straw, and what covering they possessed."

The good man hastened to get off Mr. Bower's wet clothes, and wrap something about him till they were dry; and the wife to get ready what victuals they had, which (probably for the first time) they regretted were no better, than a little sour grout

(composed of cabbage and curds, salted and put down together in a firkin, and used by the Swiss peasants as their ordinary food,) and new laid eggs. "A fresh laid egg," Mr. Bower said, "was a novelty"—and no doubt he so esteemed it at the time, and in such company. These eggs were served up with the grout, and he made a comfortable meal; after which he enjoyed what may be properly termed repose, for it was quiet and secure.

As soon as he arose in the morning, the honest Swiss and his wife, (who had been long awake, but would not stir, lest they should disturb him) came to know how he had rested. The good dame was dressed in her holiday clothes. After breakfast the husband set out with him, to direct him the road to Berne, which was at no great distance; previously insisting on returning with him a little way to show him the road he had taken the previous night. Mr. Bower did not much like this.—The man perceiving his doubt, reproved him for distrusting that Providence which had so wonderfully preserved him; and soon convinced him that he only wanted to increase his dependance on it for the future, by showing him the danger he had escaped; for he saw that he and his horse had passed a dreadful precipice, where the breadth of the path would scarcely admit a horse, and the very sight of which made him shudder. The peasant accompanied him for several miles, on the road to Berne, until there was no probability of losing his way, and then left him, with a thousand good wishes.

So truly does religion exalt and refine the principles and sentiments, that when Mr. Bower offered to remunerate him, though in such extreme poverty, he obstinately refused to accept any thing, saying—"God forbid! he had his reward in being in any manner instrumental to his safety!" In general, those who possess the Protestant religion on the confines of the ecclesiastical state are remarkably zealous.

Mr. Bower proceeded towards Berne, at which place, he inquired for the Minister; to whom he discovered himself, and received from him, as hearty a welcome as he had experienced from the honest Swiss, with the addition of more elegant entertainment; but was advised to go forward the next morning, to Basle; for though protected from open violence, he was not secure from secret treachery. Basle being situated on the Rhine, a boat sailed at stated times, from thence to Holland; which was usually crowded with people of desperate characters, from all parts of the continent, flying from the laws of their respective countries, for theft, murder, and crimes of every description. This conveyance seemed to be the most expeditious mode of getting to England; and the Minister gave Mr. Bower a letter to his friend, the Minister at Basle, who received him kindly, and approved of the plan suggested.

During the two days, following his arrival, before the sailing of the passage boat, Mr. Bower kept close quarters, and equipped himself in a manner suitable to the company with which he was about to associate, putting his own clothes into his portmanteau: of which, as he was instructed to be particularly careful, he made his seat by day, and his pillow by night. Being obliged to leave his horse, which was endeared to him by the hardships it had shared with him, he was determined to place it in the hands of a good master, and presented it to the Minister, who promised it should be rode by no one but himself; and that when it became old or infirm, it should be comfortably maintained. So inseparable are tenderness and humanity, from true greatness of soul, that Mr. Bower shed some tears at parting with his companion and assistant in his difficulties.

Disgusting as he found the company in the boat, he was compelled to regret the necessity of leaving it, in consequence of having sprung a leak, which obliged the master to put in at Strasburgh for repairs, which might detain him a fortnight.—To stay there, was impossible—Mr. Bower, therefore, took off the shabby dress, in which he was disguised, at the first Inn he saw; and concealing it beneath the bed, stole out with his portmanteau to a tavern, from whence he sent to engage a seat in the stage to Calais. For the first two or three days of his journey, he heard nothing of himself; which induced him to hope that the news of his escape, had not yet reached France: but in this he was disappointed, for as he approached Calais, he found it was the subject of general conversation. On his arrival at Calais, he was introduced into an apartment, in which were two Jesuits, who wore the red cross of the Inquisition, and several officers of the police; he instantly hastened to the quay, and inquiring when the packet sailed for England, was informed, not till the Monday following, that day being Friday. Upon this he turned to a fisherman, and asked if he would carry him over in an open boat; but he, as well as others, astonished at the rashness of his designs, refused. He was soon convinced this was a wrong step, for the eyes of every body were fixed upon him, as a person of extraordinary consequence; concluding, that either he had despatches of the last importance, or was some enormous offender escaping from justice. Every thing seemed to conspire to distress him, and he began to doubt the possibility of reaching his Inn, apprehending that every one he met, was about to lay hold of him. When got there, finding the room where the Jesuits had been, unoccupied, he inquired of the woman, who belonged to the house, what had become of the good company he had left there,—"O, sir," said she—"I am sorry to tell you—but they are up stairs, searching your portmanteau!" What course to pursue, he could not deter-

mine. By water, he knew he could not escape; and in order to get through the gates, he must pass the guards; who, most probably, were prepared to intercept him. If it were practicable to secret himself till it was dark, and attempt to scale the walls, he was unacquainted with their height; and if detected, he was ruined.

The dangers he had surmounted, now aggravated the terror of his situation. After weathering so long a storm, to perish within sight of the desired haven, was a most distracting thought. It seemed that a most singular interposition of Providence alone could prevent it. Whilst engaged in these sad reflections, he heard some company laughing and talking very loud; and listening at the door, he found the conversation was in a language he did not understand. Concluding therefore, that the party was English, he rushed into the room, and recollecting the face of Lord Baltimore, whom he had seen at Rome, he requested the favour of a word in private with his lorship. The surprise occasioned by his sudden appearance, with one pistol cocked in his hand, and another in his sleeve, was increased by Mr. Bower's request, accompanied with his determined air. Lord Baltimore desired he would lay down his pistol, which he did, begging pardon for not having done so before; some of the gentlemen then told him of the other, which he likewise laid down. Lord Baltimore then asked him if he had any other arms about him; and being assured he had not, he directly retired with him into another apartment. On being informed who he was, Lord Baltimore exclaimed—"Mr. Bower, you are undone, and I cannot protect you; they are above, searching your apartment." But a lucky thought fortunately occurring, he instantly returned to his company, and proposed that they should rise up, and taking him in the midst of them, try to cover him, till they got to his lordship's boat; to which the gentlemen immediately assented; and the scheme succeeded; for the boat being very near, they got to it unobserved; and all jumping in, they rowed with four pair of oars to a yatcht that lay off the shore about two miles, in which the party had come for an excursion, and to drink a bottle of french wine. The wind being fair, they soon reached Dover, where he was safely landed. Thus happily terminated this extremely dangerous undertaking;—proving most strikingly, the truth of that religious proverb—"man's extremity is God's opportunity," and presenting the most comfortable assurances of that special Providence which will not permit a hair to fall from the heads of his servants unnoticed or disregarded.

ERRATA in the first No.—In the 10th page, last line, for "*country*," read "*century*."—In 12th page, 4th line, for "*representation*," read "*reputation*."

FOR THE INTELLIGENCER.

SKETCH OF THE RISE AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

(CONTINUED from page 20.)

Without delay, he called upon the Rev. M. Ziegenhagen, and delivered his credentials. He was received very affectionately, and advised to tarry in London for a few months. Convinced, that an intercourse with a man of such piety and talents, would be attended with profit to his soul, he resolved to continue two months in the metropolis of Great Britain. Nor did he expel from his mind, the object of his departure from the land of his Fathers; for, though a linguist, and capable of writing in the English language with considerable accuracy, yet he could not attempt to preach to any but Germans. He knew that in North America, he would meet with many, who understood no other but the English language; and hence, in order to be useful to such, he made every exertion to improve himself, by conversation. At the expiration of two months, determined as he had been to meet any difficulty, whilst attending to his Master's call, his courage and zeal were so increased, that he said "I must now depart for the new country, and by the grace of God, I will not shrink from the discharge of my duty, though my life be brought into jeopardy."

Agreeably to the advice of Mr. Ziegenhagen, and many pious characters in England, he resolved to sail for Charleston, South Carolina, and to proceed from thence to Ebenezer, Georgia, in order to enjoy the society of the Rev. M. Bolzius for a short time. On the 23d of June, 1742, he bade adieu to his pious friends in London, accompanied by their prayers, for his safe arrival in the new world.

The voyage was long, tedious and distressing. But it is evident, that God rendered it profitable to Mr. Muhlenberg, and the majority of those who were on board with him. We should not dwell upon these points, and perhaps not introduce them, but from a conviction, that it will enable our readers to see the hand of God in specially fitting Mr. Muhlenberg, for the great work he engaged in, and, that his usefulness for many years, must be ascribed to the agency of Him, who "rides in the whirlwind and directs the storm."

As soon as London was beyond the reach of the eye, Mr. Muhlenberg determined to commence his labours with those on board. He found a German family among the passengers, and preached to them. But, with this, others of the passengers and crew were not satisfied, and requested Mr. Muhlenberg to preach in the English language. Conscious of his deficiency in pronouncing, his feelings admonished him to decline, but the voice of his Master prevailed, and he consented. Many were seriously impressed, and Mr. Muhlenberg became a pretty fluent English orator.

Nor was the voyage profitable in this respect only. By it Mr. Muhlenberg was introduced into the school of self-denial, in which he was taught the power of the grace of God, whilst the body suffers. On the 27th of August, it became necessary to diminish the quantity of water, allowed to the individuals on board. Vain was the hope of meeting some vessel, to obtain a supply of water—the casks were emptied! The anguish of thirst commenced its operations. Seeing some rats who were driven by thirst, among some bottles containing sweet oil, it was observed by the Captain that they removed the corks and introduced their tails into them, which they then drew through their mouths. This circumstance at once suggested the idea, that by the use of this oil, the passengers and crew might be enabled to endure thirst for a few days longer. Accordingly, the oil, with a little vinegar was divided among them. But, both the oil and vinegar were consumed without having had the good fortune of even seeing a single vessel. They were, however, cheered by a sailor on the mast, with the intelligence, that he saw land. In a few hours, all on board had the pleasure of beholding it. Many, who were extremely debilitated, and could scarcely walk, became invigorated and ran for joy to and fro; but alas! their joy was momentary, and became the cause of increasing anguish. Contrary winds arose, which drove them to a greater distance from land, than they had been for several days. For six days, were they suffering from thirst, without a drop of water, to moisten their lips, and probably would have all perished, when two british vessels of war hove in sight—came up to them and supplied them with water and other comforts.—Grateful to God, who thus rescued them from death, none was more seriously impressed with the benevolence and goodness of God, than Mr. Muhlenberg. He now sighed for the season, which would afford an opportunity to evince his devotion to the cause of Christ, and on the 21st of September, he had the felicity of seeing Charleston. Without delay, he proceeded to Ebenezer, where he arrived on the 6th of October. The Rev. Mr. Bolzius received him with much kindness. At the expiration of a week Mr. Muhlenberg felt himself prepared to leave Ebenezer for Pennsylvania, in company with Mr. Bolzius, who had determined to introduce him at Philadelphia. But, when they arrived at Charleston, whence it was intended to take passage, they were informed that no vessel would leave that port, for Philadelphia, before the ensuing spring. It was then deemed most expedient, for Mr. Bolzius, to return to his charge, whilst Mr. Muhlenberg, should do all the good he could, in Charleston, during the winter. Accordingly, he preached, and instructed the rising generation, until the 1st of November, when, a shallop having arrived from Philadelphia, which was to return in a few days, he made arrangements to bid adieu to

Charleston. The Captain made every exertion, to induce Mr. Muhlenberg to remain, by assuring him, that the voyage would at that season, be very precarious, and that he had no accommodations whatever for a passenger. But our soldier of Christ was not to be intimidated. "If, said he, you can risk your life, to gain money, I can and will risk mine, to gain souls." On the 12th he was on board the shallop and departed. The shallop had scarcely been removed from the wharf, when it commenced raining, whilst the drops of rain, were, as soon as they came into contact with any substance, converted into ice. Thus exposed to the inclemency of the weather, he became much indisposed, but on the 25th, he was landed at Philadelphia, where by the blessing of God, he soon recovered his health, and commenced his labours.

That our readers may be enabled to form a still more correct idea of the character of him, whom we now speak of, as the Father of the Lutheran Church, in the United States, we would insert an extract from a letter, written by him to Europe, dated,

AUGUST 12, 1743.

"I shall never forget your kind letter, which I received whilst at London. A single word in it, imparted to me great comfort, when you were pleased to say, that the Lord would regulate my voyage across the Ocean, and all other circumstances, that it should be WELL with me. Indeed, God reconciled with me by Christ, has so directed every thing, that it is with *well* me, a poor worm. It was *well* with me at London, in the society of the Rev. M. Ziegenhagen. It was *well* with me, when I entered upon the ship, as a stranger—that I came among a strange people, who spoke a language different from my own. It was *well* with me, when I suffered severe trials during the voyage, by sickness, contrary winds, and, exposed to enemies without a human convoy. It was *well* with me, that an opportunity was offered to preach in the english language to sinners (my brethren) salvation through Jesus Christ the Saviour of the world, and the awful consequences of rejecting the grace of God. It was *well* with me, that I was chastened by the anguish of thirst, that the Lord heard the supplications of the distressed and contrite—granted us a fair wind, and brought us through many dangers, safe, into the harbor of Charleston. It was *well* with me that the Lord led me to our brethren in faith, at Ebenezer, *through great dangers*; and thence again to Charleston. It was *well* with me, when during the winter season, I was exposed to the inclemency of the weather on board a small shallop, on my way to Philadelphia. O! my beloved Father in Christ, unite with our other friends of Christ, to praise and adore a merciful and patient God.

To say something of this country. The city of Philadelphia is large—has one Episcopal church, supplied with two Pastors,

who receive their salaries, from "The Society for the promotion of the knowledge of Christ," in London. The English Presbyterians, have a meeting house, the Quakers, and the Anabaptists. The Moravians built one lately—the Swedes have a church, and the Papists have a church and two or three priests. In the country I find many other sects."

That Mr. Muhlenberg had many difficulties to contend with, may well be imagined. Not only were different sects, among whom great ignorance upon the subject of religion prevailed, arrayed against him, but men, without piety and knowledge,—who had imposed themselves as ministers of the Gospel, upon the Lutherans, produced most formidable obstacles, whilst he insisted upon holiness of life, and wholesome regulations in the church. His undaunted spirit, displayed itself, however, immediately on his arrival at Philadelphia, and by the grace of God, he succeeded beyond the most sanguine expectations of the european followers of the Lamb.

(TO BE CONTINUED.)

FOR THE INTELLIGENCER.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

(CONTINUED from page 18.)

2.—EAST INDIA MISSION.

Soon after the reformation, many pious men expressed a desire to preach the unsearchable riches of Christ in Heathen lands. The protestants were, however, at this time much oppressed, and they experienced no little difficulty in maintaining a preached gospel amongst themselves. After they had succeeded to a considerable extent in spreading a knowledge of Christ crucified at home, they began to think most seriously, of making known to the destitute in heathen countries, the invaluable treasure of the Gospel. Frederick, the IV. King of Denmark, who reigned in the last century, was the first amongst the princes of protestant Christendom, that felt much excited in their behalf. Having a settlement in the East Indies, on the Coromandel Coast, his pious heart was inclined to make the experiment whether the seed of the Gospel would grow there. No sooner was this made known, than God put it into the hearts of two young candidates in the ministry, to devote themselves to this work. Their names were Bartholomew Ziegenbalg and Henry Pluetschau. They made known their feelings to Professor Franke, who sent them to Copenhagen, where they were set apart by ordination to the office of Missionaries. On the 29th November, 1705, they sailed from Denmark, and after a most dangerous voyage, they arrived safely on the 9th of July, 1706,

at Tranquebar, on the Coromandel Coast. Before we commence an account of the operations of these Missionaries, we will say something of the character of the country, and its inhabitants. In the Western Peninsula, and on the Eastern Coast, called Coromandel, lies the city of Tranquebar. This city, with some villages, was purchased by the Danes, before the year 1620, for the purpose of opening a trade from thence with the East Indies. Gradually the Danes and Portuguese took up their residence there, for the purpose of trade; in consequence of which, the number of inhabitants was considerably increased. At the time of the arrival of the Missionaries the number of inhabitants in the city of Tranquebar without including the neighboring villages, amounted to 15,000. Three-fourths of these consisted of heathen Malabarians, and Mahomedans. The latter had a Mosque, (the name of Mahomedan churches,) and the heathens seven pagodas, or idol temples, there. The Danes and Catholics had each of them only one church. On the western Coast of Hindostan, about 400 miles North-West from Tranquebar, there were some Thomas Christians, who assert that they received their doctrines, and discipline from the apostle Thomas. Thomas, they say, landed at Calcutta, and from thence he spread the Gospel to the Coromandel Coast. They maintained the doctrines of christianity in their purity amongst them, till the Portuguese got possession of their country and by force and artifice brought them under the papal yoke, and which was no sooner effected than they displaced many of their ministers, and substituted in their place, bishops and priests of the Catholic communion. Notwithstanding this, there were some congregations, that retained their ancient religion and discipline, and when the Dutch obtained the government of the country in the year 1663, they once more enjoyed freedom of conscience. This, at least, is the account which these christians give of themselves—and Dr. Buchannan who was amongst them some years ago, gives a similar account, and from which it is likewise evident that they coincide in their religious opinions with the Protestant church generally. There are likewise many Jews in Hindostan, who are regarded as the vilest of all human beings by the heathens, which may be considered as a fulfilment of the Scriptures, in regard to them—"They shall be an abomination to all nations and shall be trodden under foot by the Gentiles" As it respects the religion of the Malabarians, it is as destitute of excellent features, as that of the Romans or Greeks. They have a great many gods and demi gods, whom they worship, and concerning whom, their priests called Bramins, say many most silly things. Their scriptures, or their book of religion they call Vedam, which the missionaries, notwithstanding their efforts, have not procured. In their traditions, there are many

traces of the historical narrations of the Old Testament, for instance, of Noah, of the flood, of Lot, of Job, of Moses, and of Christ himself, and the conjecture that their Bruma or Brahma and his wife are no other than Abraham and Sarah, is highly probable, from the great similarity of their names. It would, therefore, probably be susceptible of proof from many historical facts, that the theology of Moses, or christianity, existed formerly amongst these people and that it had been gradually corrupted by their philosophers and princes. There are two different religious sects amongst them. They are distinguished from each other by certain marks. The Malabarians acknowledge, it is true, but one Supreme Being; they believe, however, that He does not trouble himself about small matters, to attend to which, he has created many great, and inferior gods. Of these they reckon 1008. Many of them are their deceased kings, and other great and pious men. They do not hesitate to ascribe to their Deities the most abominable actions, and they apologize for them by maintaining, that these things are not sinful in beings who are exempted from the controul of law.—The majority of them maintain, that the Supreme God, for the purpose of creating man, divided himself into three persons, and from these the other gods had their origin. This Trinity goes by the names of Brahma, Vischtnu and Isuses, they are represented by them in a very ridiculous light. Besides these, they have rural, and tutelar gods and goddesses—satyrs and mercuries—but where will we stop, if we undertake to relate every thing that concerns their gods. The Malabarians teach concerning the creation, that God formed every thing and that Brahma made the first man out of clay, that he likewise created 60,000 souls, the half of which became devils. We ought not to forget too their doctrine about the transmigration of souls.—They teach for instance—That the spirits of the departed, which have sinned, must be banished into other bodies, till by a long continued torture, and oft repeated births, they become purified, and are finally made fit for salvation and for intercourse with the gods. On this account some are born wise, respected and happy—others again poor, and despised; and others make their appearance as wild and venomous beasts, according to the tenour of their past life, whether virtuous, or vicious. This is the principal reason of the belief of the Malabarians, that it is unlawful, to kill living animals and to eat of their flesh. They believe in particular that in animals that are easily domesticated, the spirits of their parents and relations dwell, in consequence of which an European was near losing his life for shooting a bird. They alone, who die a violent death, are excluded from this transmigration of which we are speaking—they must in their opinion, wander about as infernal spirits, and injure human beings by possession and things of this

kind, making them lame, crazy and mad—these, they attempt to expel with other demons, or tutelar gods, with drums, sounding bells, or cymbals, and other processes of exorcism; and indeed with blows and boxings of the ears. Future salvation is divided by the Malabarians into four different degrees, of which the last alone cannot be forfeited. Similar to these are their views on the subject of the punishment of the wicked; for they teach, that men are variously punished in hell for those sins that were not forgiven; and are born successively into this world, till their sins have been atoned for. They describe the place of torment (called Emalogam,) as a stinking fiery pit full of thorns, caterpillars and leeches; in which the infernal demons drive the souls, enclosed in a bag, through thorns, fiery winds, and flaming streams.

The pious are exempted from these things; but they must pass through the fire stream, the river of darkness, the milk, or water river, until at last they ascend by ladders to the Paradise of Vischtnu. At length their bliss is completed by the reunion of all with the deity, after this world has been destroyed by fire and God has created another in its place, and filled it with divinities. Amongst the means of salvation is repentance, which consists in very painful exercises; such as fasting, watching, pilgrimages and bodily mortifications; connected with these is bathing in their sacred streams, making donations to their temples, and doing acts of kindness to their priests, &c. It is particularly regarded as a very efficacious means, if a person on his death bed, presents a cow to his priest, and holds her tail in his hand until he dies. Many of their forms of repentance are very painful—some keep their bodies in a particular and painful posture through their whole life; others pray standing upon their heads; others suspend themselves by their feet; others go about as mendicants, wearing slippers filled with points of iron—others are rolled naked for miles in the hot sand; and there are others that permit themselves to be lifted up in the air by means of two fish hooks fixed in their backs, and often is the widow burned alive with her deceased husband. They have sacrifices, too, which they consider of great importance.—They sacrifice daily in their temples, at which time they make use of a great many flowers. Their principal offerings are drink, incense, meat and blood offerings. Amongst their bloody sacrifices they have one called Echiam, which resembles much the passover of the Jews. They have many pagodas, or temples. Amongst the Malabarians there are 1008. In each one there are many priests, and many idol dancers, who sing and dance for the idols, to which they have been trained from their infancy. Their female dancers are often called dancing strumpets, in consequence of their living in the greatest impurity with the priests.

REMARKS ON THE FOREGOING.

It is a lamentable fact that those benevolent efforts, which were made early in the 18th century, by missionaries of our own church, and that what is done now upon a more extensive scale by united christendom, have had to encounter opposition. The necessity of interfering with the religion of the heathens, has been strenuously denied. It is to be feared also, that christians themselves have not had always the clearest views on this subject. But it is matter for gratitude that they who were once blind, now at least commence to see. The evidence of this is found in the effort of the day, of which the churches in America so largely partake. We may feel disposed in the exercise of our compassion, to hope the best for these wretched idolaters, but how slender are the supports by which that hope is sustained. How dark is the picture of their depravity, and their delusion, furnished to us by them who have seen, and conversed with them. Look at what they are, and at what they may be under the light, and the sanctification of the gospel, and all your feelings must be enlisted in favour of conveying to them the tidings of redemption. It was no enthusiastic spirit that moved those holy men, who had been trained in the university at Halle, to pass over the wide waters, to forsake father and mother and sisters and brothers, and all that was dear in country and home, to spend their days surrounded with darkness and crime—to make these victims of delusion acquainted with the gracious Redeemer—No—it was christianity itself in its fairest exhibition—it was a display, an imperfect one, it is true, of the mind of Heaven's Missionary, who came from the bosom of the Father—it was sublimity in conception, firmness in determination, self denial of the highest order, and philanthropy in practice, and unshaken fortitude in execution. May christians learn whilst they read of pagan darkness, to prize highly the gospel's light—and, sensible that they have most freely received, may they freely give.

In our next an account of the operations of these missionaries in the east.

THEOLOGICAL SEMINARY.

The important steps taken by the general synod at its last meeting for the purpose of establishing a theological seminary, were made known in our first number. Since that time the board of directors have met according to appointment, and transacted business of considerable moment in regard to the institution. The meeting to which we refer, took place in Hagerstown, on the 1st Wednesday in March. A majority of the

directors having convened, they proceeded to business. One of the primary objects of their attention was the location of the seminary. Advantageous proposals were made by several places, particularly, Hagerstown, in Maryland, Gettysburg and Carlisle, in Pennsylvania. After an extended and interesting discussion of the advantages of the different proposed places, it was finally determined that Gettysburg appeared to promise most for the permanent interests of the seminary. The rev. professor Schmucker, in discharge of the duty assigned him by the general synod, submitted a constitution for the seminary to the board, which having been examined and amended, was adopted, and ordered to be printed in both languages. It is unnecessary even to glance at the prominent features of this code of regulations, as it has already been published. Various other matters came before the directors. A number of standard works, were adopted as text books. The operations of the seminary will be commenced on the 1st Tuesday in September. The rev. Dr. Schmucker was appointed to deliver a german discourse on the occasion—the rev. Dr. Kurtz a charge, and the rev. D. F. Schæffer, A. M. Dr. Kurtz's alternate. We cannot express the gratification that we feel, at the prospects which are opening before us. The prayers and desires which many in our Zion have long breathed forth, are returning in answers of good. We trust, that the Spirit is kindling in the hearts of our lutheran brethren, which on another theatre produced those farfamed institutions, which in their days of brightness, shed so much light on the darkness of our world. It only demands of us a sense of the interests of our church, and a conviction of our obligations to devote our possessions to Him, who made us stewards of them, to the extent that duty demands, to give efficiency to the system which has been adopted and to the regulations that are to be pursued. We call then especially on our lutheran brethren and ask them to cherish and maintain this infant institution. Let it not languish through your neglect. Regard it as the nursery of piety and of sound theological knowledge—as the source of pious and learned preachers of the gospel, who shall, when you are no more on earth, preach the unsearchable riches of Christ to your posterity.—There can be no reasonable objection to the institution. He who teaches must be taught, and this is the plan, which was pursued by our ancestors with eminent success in the land in which the reformation and lutheranism were simultaneously produced. We can think of but two objections to a theological school. 1st. That knowledge is not necessary in the teacher of religion. This opinion has we presume never had any advocacy in our church. We have not stood forth at any time, as the supporters of ignorance, and said, that it fits a man for the ministry of reconciliation. Another objection that might be

made, is—theological seminaries are not the best method of training men for the gospel ministry. To this it may be replied, that the experience of the world is against it. Where were the brightest ornaments of every church trained but in seminaries. If there be exceptions, it only proves that genius may overcome all the disadvantages to which it is exposed. This institution committed to able hands, calls upon us for our aid, and may it in the experience of it, go forth accomplishing all that its warmest friends have anticipated, and performing its part in the great work of the restoration of fallen man.

The following report in relation to the Hartwick seminary was received a few days ago, and is inserted with pleasure, agreeably to the request accompanying it, in our magazine. We shall be thankful for any favours from the same quarter.

SCHOHARIE, March 29, 1826.

Copy of a Report, which was read and adopted at the meeting of the Evangelical Lutheran Synod of the state of New-York, &c. in St. Peter's Church, at Rhinebeck, September 4, 1825.

The committee appointed by the synod "to confer with the trustees of Hartwick seminary on several subjects connected with the interests of said institution," report, that since the last meeting of the synod, the institution has continued to flourish and afford many evidences of its usefulness to our church and the cause of christianity in general.

Several candidates and students, who have received their theological education in this seminary, have in the course of the past year, been actively engaged in extending the influence of the gospel, and promoting the interests of our church. Under the direction of the reverend principal and the missionary committee* they have visited a number of our vacant congregations and other destitute places which needed their services, and were materially benefitted by their labours. From these spirited exertions to propagate the principles of the gospel, our church has derived many important advantages—in the western parts of this state several new congregations have been formed. Since the last meeting of our synod two of our licensed candidates have been regularly settled in congregations which have been recently formed; and where the principles

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* The committee on "vacant congregations and missionary concerns" which is annually appointed by the synod. The chief duties of this committee consist in ascertaining the number, enquiring into the local condition and examining the religious interests of vacant congregations. It is to determine upon the places and districts to be assigned to missionaries—to specify their labours and pecuniary compensation. It is generally instructed to devise and endeavour to carry into effect such measures as may be best calculated to promote the interests of our church.

of our church have hitherto been scarcely known. Other destitute portions of our church in the northern and western sections of this state and in the province of Upper Canada; which have been formerly supplied with ministers from our connexion; but which have for a number of years been suffered to languish, and almost perish for the want of spiritual aid and assistance, have been re-established and encouraged: so that they are again enabled to support ministers among them. And from information which has been recently received from them, it is expected that they will make application to this synod for some of the candidates which will probably be licensed at this session of the ministerium †

The result of these operations must indeed be gratifying to every one who feels an interest in the cause in which we are engaged.—It has already had a favorable influence upon the minds of many of our people.—Many who originally doubted the practicability of our missionary plan, and withheld their support, because they supposed that nothing could be effected with our limited resources; now feel convinced that the smallness of our means ought no longer to operate as an objection against us. The patrons and friends of our missionary purposes, have the satisfaction to reflect, that their exertions have been attended with much more success than was at first anticipated. They have every encouragement to persevere in the good work, which they have begun. They have reason to feel grateful to Almighty God whose blessing has attended them, and who has prospered their endeavours to prosecute a work which was commenced under so many disadvantages.

The committee are sensible that this subject is not embraced in their instructions, and that it does not come within their province, to communicate to the synod the result of its missionary operations; but they have thought proper to mention these circumstances, in order to acquaint the synod with the important services which have been rendered by the officers and students of Hartwick seminary; and to shew the influence of that young and interesting nursery of our church, in improving the moral condition and advancing the religious interests of many destitute portions of our community.

The annual examination of the theological students of this seminary, which was held on the 30th of August last, was attended by a member of the committee and several clergymen of our church who feel interested in the success of this institution, and expressed their gratification in viewing its prosperous condition. The order in which the students were classed and the subjects introduced in the course of the examination, did not

† Several of these vacant congregations have applied to the synod at its last session, and have since that time been regularly supplied with ministers who have settled among them.

materially differ from those mentioned in the last annual report of the committee. This examination, like that of last year, the result of which was communicated to the synod at its last meeting, afforded the fullest satisfaction to those who attended it. The success with which the students have prosecuted their studies since their last public examination—their accurate and systematic knowledge of the several subjects upon which they were examined—and the excellent system of instruction which they have been accustomed to pursue; deserve the fullest approbation of every unprejudiced person, who has had an opportunity of becoming acquainted with the real character, and observing the favorable operations of this institution.*

The students belonging to the academical department of this seminary, sustained, as usual, an excellent examination in the presence of a member of the committee and several other gentlemen, on the 31st of August last. In the evening previous to the examination, the attending member of the committee

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*See printed Minutes of 1824, page 21—where the committee give the following statement of the theological examination of 1824—"The students which were presented for examination, were divided into two classes: The first class, consisting of five in number, read a portion of the greek testament and gave exegetical explanations of the passages which they recited. They were also examined in ecclesiastical history—observing the order in which they received lectures; in archeology, according to Jahns' compendium; and in systematic theology, as arranged to Storr and Flatt. Two members of the class recited several passages from the old testament in the hebrew, and gave satisfactory evidence of their acquaintance with that language. Four which were included in the second class, were examined in the latin, greek, and german languages. The individuals, composing this class, were recently admitted into the institution, and have hitherto pursued a course preparatory to their theological instruction. This examination, which was the first of this description that has ever been held in this seminary, was conducted under the direction of the rev'd principal and several ministers of our church, who had been requested to attend.—From the knowledge which the committee have derived from the examination, and several other sources which it is not now necessary to mention, they consider themselves authorized to state, that the course of studies prescribed for the thological students in this seminary, is calculated to produce the most favorable results.—The system of instruction which has been hitherto pursued, is no doubt the most perfect which, under the present inconvenient circumstances of the institution, could possibly be devised. The students, generally, seem to be well acquainted with the subjects upon which they have been instructed. They deserve praise for the progress which they have already made in their literary pursuits: and considering all the disadvantages under which the rev'd principal has labored, in being obliged to attend to the concerns of both departments, his exertions for the benefit of the theological students, have certainly been attended with a much greater degree of success, than could have been anticipated.

was present at the anniversary celebration of the Philo-Phronean Society.† Several pieces which were exhibited in the course of the evening afforded fine specimens of cultivated taste and promising genius; the subjects of the orations were generally well selected, and judiciously treated. It is due to the young gentlemen who participated in the exercises, to say, that they acquitted themselves in a manner honorable to themselves and creditable to the institution.

For the number of students which has been admitted and instructed in the seminary in the course of the present year, the committee refer the synod to the printed catalogue, which has been published for the last year. It will appear from the catalogue, that there has been an increase in the number of students, since the last annual vacation. This increase would no doubt have been greater, did the present state of the buildings afford better accommodations. The want of sufficient room is a serious inconvenience to this institution. It is a disadvantage which will probably reduce the present number of students, and prevent a future increase.

To remedy this inconvenience, the board of trustees, at their annual meeting in 1823, made a proposition to the evangelical lutheran church at Hartwick, to erect another building contiguous to the academy; which might be used both as a chapel for the institution, and a place of worship for the congregation. But owing to the difficulty of collecting sufficient funds, on the part of the congregation, this object has not yet been accomplished; and no other provision has yet been made for enlarging the buildings and accommodating a larger number of students, than what has been usually admitted into the seminary.

The last annual meeting of the board of trustees, was held in the academy at Hartwick, on the 31st of August last. At this meeting, which was attended by a member of the committee, no other business was transacted, but such as relates to the ordinary concerns of the board. An appropriation has been made for the employment of an assistant teacher, with a salary sufficient to devote all his time to the concerns of the academy. By this measure a great inconvenience has been remedied; the students of both branches will hereafter prosecute their studies with much greater advantage than they hitherto have done. The reverend principal will now be relieved from many of the difficulties, under which he has formerly labored. He will be enabled to devote that attention to both departments which is contemplated in the charter by which they were crea-

†A literary society, composed of the academical students.

ted, and which their importance demands; and under all the favorable circumstances of its present condition, the committee have no doubt that the institution will continue to flourish, and afford many inducements for the public patronage and support.

G. A. LINTNER,
F. C. SCHÆFFER,
H. F. COX.

RHINEBECK, September 4, 1825.

[Some account of the Hartwick Seminary will be given in the next number of the Intelligencer.]

ACCOUNT OF THE DEATH OF A PROFLIGATE MAN.

Several years ago, a minister of our church was called upon, to visit a man, who it was thought some weeks before, could not survive twenty-four hours. All his neighbors were astonished that his life was protracted so long. He partook of no nourishment, and was the most emaciated being, the writer ever saw. The minister made no delay in visiting this man. When he entered the room, he recognized in him, a man who had often cursed him, and upon every occasion reviled him. This circumstance, operated powerfully upon the mind of the minister, who determined to meet the dying man, in the mildest and most affectionate manner, whilst he sighed to God, for wisdom and grace, to make his visit and conversation profitable. A conversation soon ensued, and tears flowed from the eyes of the miserable being, who was too feeble to wipe them away. He then requested, that all persons should leave the room, in order that he might have a confidential conversation with the minister. His request was obeyed. He now commenced: "Sir, you are my minister; I mean, you ought to have been it, but alas, I misrepresented your best acts—misconstrued your declarations, and deserted you and the church. I understand english, and speak it, with as much facility as the german—indeed I seldom speak any other language. And yet, infatuated wretch, that I was, I considered it a crime in you, to introduce english preaching. I was opposed to all innovations in the church, without investigating the nature thereof, to ascertain whether it would be advantageous to admit them. I did not then reflect, that if all innovations ought to be opposed, that then the reformation by Luther should have been opposed. It was opposed by such wicked men as I am, and just with as little success, as I opposed you." He then wept bitterly and proceeded. "I ought to have known, that it was your duty to promote the cause of Christ, no matter by what language, and I well know that many young people of the church, did not understand the german language. Be it as it will, I ceased supporting you and the

church. From that time the devil obtained full power over me—I became entangled in disputes, with most of my neighbors, I read the bible occasionally, but only to find fault with other persons and at length, with the bible itself—I commenced drinking to excess, and O! I must tell you, otherwise I cannot die, I committed ——." After some time he became somewhat composed, and seeing a dog in the room, said, "I am more worthless than that dog!"

The minister held out to him, the gospel plan of salvation, for some time, to which the man paid great attention and said it was admirable. The minister then proposed to pray. "Do so, that I may hear prayer, before I go to hell—it can do me however, no good—not that your prayer will not be sincere, and fervent—but God is just and holy—I sinned against Him, as long as I could, and in His justice, He must condemn me to the flames of hell."

This man was as sane, as any ever has been—he departed without giving any evidence of hope.

Let the enemy of religion take warning!! Conscience will awake. Let every faithful minister of the gospel, rest assured, that his enemies will acknowledge their folly, if not here, in the world to come!!!

"All things work together for good to them that love God."

That friend of the bible, the pious B. Gilpin, being accused of heresy by the papists before bishop Bonner, the bishop declared that the heretic should be burnt in two weeks. The friends of Mr. Gilpin, sent to him without delay, a messenger informing him of this cruel sentence, in order that he might make his escape. When the messenger arrived, he found this man of God prepared to suffer for his defence of the truth as it is in Christ Jesus, and determined, not to make an effort to escape. He then called a confidential servant, related to him what had transpired, and ejaculated "May God pardon their sins, and grant me grace and strength to bear the temptation." Upon this he requested the servant to procure a long garment, with which he might go in a suitable style, to the stake. The garment was procured—he put it on, and awaited the approach of the bishop's deputies. Upon his way to London, he broke his leg, which detained him for a while. During this delay, his escort the agents of the bishop, mocked him and derided him, for the occasional repetition of the sacred truth, "All things work" &c. and asked him, whether he considered his broken leg in that light? He answered them mildly and with meekness, yes, certainly. And lo! it proved to the fullest extent, for, before he could pursue his journey, queen Mary died, and he obtained his liberty.

In the 17th century, the rev. Mr. Heywald was removed from his church, on account of his rigid adherence to the truth. Having now no income, his funds were soon exhausted, and he with his family, cast into the deepest distress, for want of the necessaries of life. His faith and confidence in the Lord, remained however, unshaken. On a certain day, his children surrounded him and cried for bread, upon which he called the maid of the house, and directed her thus—" go to town and call upon Mr. ——, a merchant, request him to lend me five shillings. If he does, go and purchase some bread and cheese, but return as speedily as possible, and, in the mean time, we will pray to God, to grant you a successful walk." The maid departed, but when she came near the house of the merchant, she felt an unusual diffidence and fear, and passed several times by the house. At length the merchant came to the door, and observing the girl passing by, inquired of her " are you not Mr. Heywald's girl ?" having answered in the affirmative, the merchant proceeded and said, " I am happy, that you just came by, for I have $25, which some friends of your master left with me, to send to him ! !" The maid wept for joy, and related to the merchant, the distressed circumstances of the family. With his assurances, that the family should not be forgotten by him, she hastened to make her purchase and carried a basket of provision to her master. The ecstatic joy of the family can be better imagined than expressed. The children surrounded the maid, to see what she had in her basket—the mother wiped away her tears—and the father exclaimed " The mercy of God endureth forever—His Word is true—Young lions do lack and suffer hunger—but they that seek the Lord shall not want any good thing." Did I not tell you, God would provide for us—he is our heavenly Father, and well knows, what we are in need of.

VALUE OF THE BIBLE TO THE HINDOO.

Mr Stratham, the baptist missionary at Howrah, in India, relates the following incident in illustration of the value of the Bengalee bible :

" One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering an eternal world, she said, ' It will be a happy change for me.' I asked the ground of such a hope. She clasped her Bengalee Bible, which lay by her cot, and said, ' I find Christ here, Christ in my heart, and Christ is in Heaven. He died for poor sinners like me. I know he is able to save me, I believe he will ;" and then she prayed so sweetly, that I could not forbear crying out, ' Oh, that my latter end may be like hers.' "

THE ROMAN CATHOLIC FEMALE SERVANT.

In the city of New-York, not far from the office of the secretary of the american tract society, lived an old lady, who was visited by a committee of a female bible association.—They found her in possession of a bible, and a case full of volumes of divinity. They observed to her that probably she had experienced the benefit of these advantages, and inquired if her domestics were supplied with bibles also. "They are catholics," she replied, "and do not wish to look into a bible, and could not be persuaded to enter a protestant church; of course it would be of no use to ask them to subscribe for any."

While the visitors continued there, a young domestic came into the room, and was immediately addressed on the subject: but they received no encouragement to proceed. They gave her some tracts, however, and said, "If you like them, and will return them to us when read, you shall have others lent to you;" and mentioned a time when she might call and receive more.—At the very day appointed, she came with tears in her eyes, and said that "she had counted the hours until the time arrived for her to obtain more tracts, as she could not *sleep* for several nights after she had read them." She brought the money to purchase a number, and observed, that, "she could well afford a shilling a week in payment for such beautiful books," although she had previously told the visitors that "it was impossible for her to spare a *cent* for a bible, as she had a poor mother to assist." From that time, she regularly attended a protestant church in the neighborhood, was constant at all the prayer meetings, was received as a member in about six months, and has given good evidence of a permanent change of heart for more than three years.—*American Tract Magazine.*

FIRST CHURCH.

The papists are forever asserting, that their church is the first church, and that the protestant church is a degenerate branch. That such assertion should be repeatedly made, at this enlightened day, and in the face of a protestant people, is most preposterous. Whoever will but turn over the pages of history, will soon learn, that the protestant church is the first church—'tis what it was, before the dreams and depravity of the popes corrupted it. It became soiled and full of spots, and through the glass of the gospel Luther, Zwingel, Calvin, Cranmer, and others saw them, and determined by the grace of God to wash it, and to restore it to its primitive purity, and blessed be God, they succeeded. The Abbe Millot, a historian of celebrity, and attached to the romish church, says,—No,

wonder that Luther and others succeeded in depriving us of the coffers of Germany, England, Sweden, &c. The reformers were men of piety and talents, whilst our priests were debauched and extremely ignorant."

Minutes

Of the Synod of Maryland and Virginia.

Held at Hagers-Town, Md. October 23, 24, 25 and 26.

(CONTINUED from page 24.)

Monday, 3 o'clock, P. M.—Synod was opened with prayer.

PAROCHIAL REPORTS.

	Sunday Schools	Collections	Congregations	Baptisms	Confirmed	Communed	Deaths	Con. sch.
Dr. Kurtz	1	5 00	1	55	29	237	38	1
Herbst, Senr.		4 09	4	88	25	125	13	2
Grobp	1	5 00	4	97	55	466	13	1
Schæffer	1	20 00	1	201	80	431	31	1
Hass	not	report-	ed					
Flohr			5	66	36	171	14	1
Sackman	1	5 00	1	54	10	51	31	1
B: Kurtz	1	30 00	4	155	81	750	27	2
Reck		5 00	3	38	35	156	14	
Schmucker		2 50	4	146	60	366	18	2
Meyerheffer		18 50	6	174	51	840	17	3
Graber	1	7 92	4	61	12	300	16	4
Koehler		7 03	1	45		61	10	1
Krauth		40 00	3	76	49	208		
Schmucker	1	7 50	4	56	40	191	17	2
Schnee	1	14 63	5	91	54	327	42	3
Winter		10 00	4	12	13	107	5	
Keil		7 00	4	52	13	107	10	
Rothrauff		15 50	4	81	57	303	18	1
Wachter		7 30	6	58		274	23	
Little			1	43			12	
Medtard			1	9			4	
Kubler	1	9 15	5	103	120	225	9	1
Reck	not	report-	ed					

The *First Committee* reported that their papers contained:

1. Communication from five members of the church council of St. Peter's church, notifying the synod that the reverend Mr Haas can no longer be their pastor, inasmuch as the whole congregation, for various reasons, is entirely dissatisfied with him; stating also that the reverend Mr Wachter has been officiating amongst them, and praying that he may be permitted to have permanent charge of their church.

2. A letter from the reverend Haas, stating that sickness prevented his attending the meeting of the synod, and acknowledging the imprudence of his conduct in regard to one of the charges made against him, and his penitence on account of it.

Resolved, That the president of this synod address a letter to the reverend Haas, on the subject of the papers relating to his case.

The *Second Committee* reported, that the papers committed to them related to the state of the church in Winchester, and contained among other things, a lengthy and well written memorial from certain members of said church, together with a certificate that they had appointed Philip B. Streit, esq'r. their agent, to appear before this body and advocate their cause.

It was resolved, That the memorial from Winchester be read before the synod; which was accordingly done. Brother Reck then entered into an exposition of the facts stated in the memorial—after which Mr Streit was heard in reply. It was then, after the most mature deliberation,

Resolved 1. That the synod consider the memorialists as having exculpated themselves from the supposed charge of personal enmity against their former pastor; which charge however, in the opinion of the synod, was never made before them.

2. That a committee of three be appointed to examine into the charge of opposition on the part of the memorialists to the evangelical measures of their former pastor—Of this committee brother Reck shall appoint one, the memorialists one, and these two a third.

3. That if the party opposed to brother Reck deem it expedient, an election may be held for the purpose of determining whether the rev'd Mr Reck shall remain their pastor, and that this election should be held within three months of the present date; and that the same committee be requested to attend and superintend the election agreeably to the requisitions of the charter of the congregation, and that this election shall be final.

The synod then adjourned till after the close of the evening service. Concluded by prayer.

At candle light the Reverend Mr Grobp preached on I. John, 3. 13, 14—After which the Synod immediately resumed its session.

Tuesday, 9 *o'clock*, A. M.—The synod was constituted by prayer.

Liberty was granted to Mr Maurer, from Strasburg, Va. to bring forward the affairs of the church in that place. He presented the thanks of his constituents for the attention and kindness of the synod in the management of their business; together with their wish that their pastor, whose year has expired, may be continued among them. The gratification of the synod was expressed at the information given by this gentleman.

Report of the 3d Committee.—No. 1. Contains a memorial from the english lutheran church in Baltimore, expressing their approbation of Mr Medtart, and containing an account of his labours.

Resolved, That the synod are highly gratified by the contents of this memorial.

No 2. is a communication from the english part of the church at Strasburg—in which they complain of the operation of the resolution of the last synod in relation to them, and bear a flattering testimony in favour of their minister, the reverend Mr Keil,

Resolved, That the members of the vestry who are now acting for the english part of the church, shall continue in office and be consi-

dered as lawfully constituted until the regular expiration of their term of office—and that the german and english members of the vestry be required to act in conformity to the resolution adopted at the session of last year.

Report of the 4th Committee,—No. 1. is a letter from our reverend brother Flohr, stating that sickness prevented his attendance at the meeting of the synod, and containing his parochial report.

Resolved, That the president answer the letter of brother Flohr.

2. A call from the church in Cumberland for the pastoral labours of reverend Little, was presented to the Synod, and it was

Resolved, That the reverend Mr Little is hereby authorized to accept the call.

3. Testimonials from the churches of brother Kubler in favor of his pastoral deportment.

Resolved, That the synod regard these testimonials with pleasure,

The delegates appointed by this body, to attend the last meeting of the Pennsylvania synod, reported that they had, in conformity to their appointment, made their appearance before that body, and were received with the usual marks of friendship and attention.

The delegate to the reformed church in Maryland, reported that he had attended the session. The delegate to the reformed classis of Virginia, stated that he was unable to attend in consequence of the fact that its meeting was held on the day of the meeting of the Pennsylvania synod, to which he was also appointed.

The report of the 5th committee was read, containing the several items of unfinished business, recorded in the minutes of our last session.

Resolved, that the former bibliothical committee be re-appointed.

Resolved, that a committee of three be appointed consisting of the secretary, the treasurer, and brother Kurtz, to report a plan for the immediate establishment of a theological seminary.

Synod adjourned—concluded with prayer.

Tuesday—3 *o'clock*, P M.—Constituted by prayer.

The committee on the subject of a theological seminary made their report, embracing the following items :

I. That we cannot calculate on extensive and permanent success in the establishment of a theological seminary, unless the matter be patronized by the general synod, and be officially put into operation by that body.

II. That our delegates to the general synod be hereby required, to use their utmost exertion to have a seminary established by that body, according to the principles hereafter specified.

III. This institution shall be under the sole government of a board of directors, consisting of 21 members—14 clergymen and 7 laymen.

IV. The members of this board, shall be elected from the different synods which belong to the general synod, and which have passed a resolution to support the institution by their contributions and their students.

V. The relative number of directors to be chosen from each synod, shall be in proportion to the number of ministers belonging to said synod.

VI. The general synod shall elect the first board of directors agreeably to the above principles, after which, each synod shall elect its own directors, in such manner, and for such time as they see fit.

VII. The directors shall choose a professor from among the ordained ministers of the synods regularly connected with the seminary: and they shall always fill any professorial vacancy that may occur.

VIII. The general synod shall devise such means as they deem most efficient, for the purpose of procuring funds; and this synod will support the efforts of the general synod to accomplish this object. Nothing more than the interest of the permanent funds shall at any time be used.

IX. The board of directors shall form a constitution, embracing the specifications, and in consonance with the principles fixed by the general synod, and no board of directors shall at any time violate the principles and specifications of the general synod. This board also shall, from time to time, form such by-laws in accordance with the constitution, as they may deem requisite.

Resolved, that Messrs Schaeffer, S. S. Schmucker, Krauth and Kurtz, be a committee to carry the views of the synod relative to our contemplated publication into execution without delay; and that the profits of this publication be appropriated to the support of the seminary.

An election was then held, by ballot, for delegates to the general synod, when it appeared that the rev'd Messrs Schaeffer, S. S. Schmucker, and B. Kurtz, and Mess'rs J. Harry, of Hagerstown, Ebert and Mantz, of Fredericktown, were elected.

Session was closed with prayer.

This evening, the rev'd Mr Kohler preached on *Luke* 10, 30—35.—After the close of public worship the synod again convened. Reverend Kurtz proposed some resolutions to the synod for subsequent consideration.

Mr Bowlus presented a paper from the church in Middletown, which was given to a committee consisting of the reverend Messrs B. Kurtz, and Krauth, and Messrs Birely & Ebert, for their report on its contents.

Resolved, That a missionary be appointed for three months, and that hereafter the missionaries of this synod shall confine their labours to the territories of this synod, until otherwise ordered.

Resolved, That the selection of a person as missionary, be deferred until the ministerial session.

An election for the time and place of the next session of the synod was held, when it appeared that Winchester, and the third Sunday of October, 1826, were fixed upon.

Wednesday, 9 *o'clock*, *A. M.*—Synod was constituted by prayer.

A letter was received from the rev. Dr. Kurtz, stating, that sudden sickness of his family prevented his presence at the synodical session.

Resolved, that the excuse for the absence of Dr. Kurtz be sustained.

The committee appointed to examine the papers from Middletown, reported, that those papers contain a statement of the situation of the church in that place, together with a call to the reverend S. S. Schmucker to take charge of said church, and a request that the synod might take such measures as would aid them in effecting the object of the call,